

Light:

A Journal of Psychological, Occult, and Mystical Research.

"WHATEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

"LIGHT! MORE LIGHT!"—Goethe.

No. 261.—VOL. VI.

SATURDAY, JANUARY 2, 1886.

PRICE TWOPENCE.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

NOTES BY THE WAY.

Contributed by "M.A. (Oxon)."

1885 AND 1886.

I resume this series of notes and comments on passing events of interest to Spiritualists at a time favourable for a general look round. We have come to the end of another year, and I am glad to offer to all my readers hearty good wishes for the new year on which we are entering. May it be a year of peace, progress, and prosperity! We are poorer since last New Year's Day for the loss of many earnest friends and zealous workers. Death has removed from our ranks General Campbell, R.E., Professor Cassal, Mr. Elder, Mrs. Makdougall Gregory, Mr. Fred. Hockley, Mrs. Loftus Otway, Lord Houghton, F.R.S., M. Victor Hugo, Mr. Weldon, F.R.S., not to mention other less-known names. To these, as I write, must now be added the name of Mr. George Sutherland, whose psychical gifts were of a rare and refined order. His symbolical drawings were especially beautiful, both in execution and suggestion of spiritual teaching. This is a long list, and our loss is heavy. The labourers of the early days are entering into their rest, or, perhaps I should say, are transferring their energies to wider fields of activity, and it is left to the younger generations who succeed to their responsibilities to discharge them with what measure of zeal, energy, and discretion they may possess. There is abundant scope for us all. The work grows more and more urgent as the interest in Spiritualism, and especially in its *rationale*, grows wider and stronger. The speculations of Professor von Hartmann, and the ingenious theorising of some prominent leaders of the Society for Psychological Research on the one hand, confronted by the elaborate rejoinder of the Hon. Roden Noel on the other, give sufficient evidence of activity in the fabrication of hypotheses to account for what all agree in admitting as proven facts—the phenomena of Spiritualism, roughly so described.

It is not so long ago that the time of those who, like myself, are brought into personal contact with many inquirers about these new and strange things, was largely occupied with giving testimony as to the reality of the objective phenomena of Spiritualism; in combating the objection that they were contrary to the established course of nature, and, therefore, could not be real and actual; in demonstrating as best we could that our eyes and ears were not wholly mistaken as to one special group of phenomena, while they were admitted to be sufficiently exact in

appraising the value of all the rest. The battle raged over the question of fact. It was assumed, or at least not denied, that the Spiritualist's explanation was good and sufficient, if his facts were to be granted. But now how different is the ground of contention. The battle rages now over *causes*, not over *effects*. In no single respect has the progress of the past year been more strongly marked than in this. No doubt there are minds to whom it is impossible to bring home evidence sufficient to ensure conviction of the reality of these psychical phenomena, so often and so loosely called "Spiritual." They are born blind in regard to them, and they must get evidence of another class altogether, if they are to gain an entrance into the world of spirit. But to the mass of people the accumulated evidence that has been gathered and made public property, especially during the past two or three years, has brought conviction that whatever may be said about isolated cases, the bulk of evidence is not to be sneered away; whatever may be the explanation, the broad facts are not to be got over. Hence it is that the struggle rages rather about theories than about facts. We have passed into the second stage of our conflict, victorious in the first. I do not expect to live in this state of being to see the day, surely coming, when that stage, too, is ended by the establishment to general satisfaction of the hypothesis of the Spiritualists. The conflict will be long and arduous. This is an age of speculative activity; and the *terra incognita* of Spiritualism is a happy hunting-ground for the speculative philosopher. There he may cut his intellectual capers without much fear of being thought ridiculous by his fellows. There, if so disposed, he may involve himself in the mazes of metaphysical disquisition, with a fair certainty that no one for whose opinion he cares will trouble to dispute his conclusions, even if he is so fortunate as to comprehend them. I do not, therefore, anticipate any near end to speculative activity. Speculation will be rife for a long time to come; and we shall be pelted with theories evolved out of the inner consciousness of our various mentors. That is what we may expect. We shall be none the worse for it, unless, indeed, we allow ourselves to be diverted from serious work by these red herrings drawn across our path of research, even if we may not hope to be much the better. Theories that do not explain avowed and accepted facts may be left to their inevitable fate. Speculations that emerge from the mists of ignorance may be relegated to their congenial obscurity. There is better work to be done than the demolition of these crudities. Their appearance however is noteworthy, as a sign of the times and a note of progress.

In another department the work inaugurated by the London Spiritualist Alliance is a comforting sign of progress. The Council of that Society have found for their members a convenient habitation, and have successfully attacked two interesting problems. They have put forth a scheme of home work and a plan of universal confederation which ought to produce good fruit in years to come. If they are able in the present year to carry into effect some plan for consolidating home societies, and banding them together by some common bond of sympathy, they will have done work which will command the respect of all Spiritualists, and will have achieved a success which will

make these two years memorable. They will, moreover, have removed from us the reproach of discord and in-harmony, and have given us the strength of coherent union. They may hope to have infused into us all a sense of our responsibilities and a determination to rise to them; and they may confidently expect from this inspiring spirit the happiest and most fruitful results. I am disposed to think that the outlook in this respect is one of great promise, and that Spiritualism occupies a position at the present juncture which is in a high degree encouraging to further effort. I hope I may be pardoned if I say once more that the most pressing want, after perfect union among ourselves, is the prosaic and ever-present want of money. I am sure that the managers of all the various agencies within our sphere of activity will bear me out in my cry, "Double our funds and we can double our usefulness; but if you make them tenfold what they now are we can use all the money to profitable advantage." I hope there are many wealthy persons who will see to it that want of reasonable funds does not curtail usefulness and cripple endeavour during the present year, and force into vulgar efforts to raise money, energies that ought to be better employed.

"M.A. (OXON.)"

BOUND volumes of "LIGHT" for last year (1885) may be obtained at this office from 15s. each. There are a few sets of Vols. II., III., and IV. on sale at the same price.

A REPORT on the Husk ring affair appears in the last part of the *Proceedings of the Society for Psychical Research*. We have received an answer from Dr. Wyld to the statements made, and shall publish it in our next issue.

We have to record the passing away of Lord Borthwick, at Ravenstone Castle, Whithorn, Wigtownshire. He had been for many years interested in Spiritualism, but never publicly avowed his belief. We have, however, good authority for saying that the deceased nobleman was a firm believer in the reality of psychical phenomena, and accepted the Spiritual theory as an explanation of them.

"TIME" for January contains a review of "Spiritism." When, however, the reader is informed that it has been written by one thoroughly incapable of dealing with even the elementary stages of the subject—as a matter of fact, one of the "fishing rod," "broom stick," and "chimney sweep's tackle" class of investigators—he will not be surprised to learn that there is, in our opinion, nothing of real value and little of interest in the critique. It seems to us the height of self-complacency for such a one to attempt the rôle of a reviewer on matters Spiritualistic.

MISS CAROLINE CORNER, who is well-known to many of our readers, has a new volume in the press, entitled, "Beyond the Ken; a Mystical Story of Styria." A photograph of the authoress will accompany the superior editions of the volume, which is to be published at 3s. 6d., or 2s. 6d. without the photograph. The proceeds are to go towards a soup kitchen now being established at Gonobitz, Styria, by the Countess Adelpa von Vay. Miss Corner's previous efforts as a novelette writer lead us to hope that she will produce something really good this time.

We desire to repeat our request for the loan of paintings, drawings, and other works of art, representative of Spiritual phenomena, for exhibition at the forthcoming conversazione of the London Spiritualist Alliance. Mr. J. S. Farmer has lent a series of twenty chalk and other drawings illustrative of the phenomena of materialisation, and it is desirable that the collection should be supplemented by the kindness of other friends if they possess works of a similar character. Every care will be taken that no harm comes to drawings lent. Further particulars may be obtained upon application to the Editor. We hope our friends will do all in their power to make this feature of the next *Conversazione* a complete success.

"TWIXT TWO WORLDS."—We understand that this book is now near completion. There has been a slight delay in reference to the chromo drawings which are to illustrate the volume; but the difficulties have now been overcome, and the plates will shortly be delivered. The publishers hope to have the volume ready for delivery not later than the middle of the current month. We have seen advance sheets of this volume, and can assure subscribers that they will be considerably surprised when they receive the book. It is really a very handsome production and remarkably cheap when compared with the prices charged for *éditions de luxe* issued in connection with general literature. A glance at the contents of the volume as given in our advertisement columns will amply show the varied and interesting nature of its contents.

DOUBTS AND DIFFICULTIES OF INQUIRERS.

I.

[In this column we propose to deal with some of the doubts and difficulties which beset and perplex inquirers into Spiritualism. This can best be done, we think, by answering the many questions which arise in the course of investigation. The questions will be stated as propounded by those who seek for more light on these topics, and in the event of no reply reaching us from the correspondents of "LIGHT," whom we earnestly invite to share with us this very necessary work, we will ourselves endeavour to answer them.]

Questions.

- (1) *How should an inquirer, coming quite new to the subject, begin his investigations?*
- (2) *Is the trance state painful? Does it necessarily affect health?*
- (3) *Can you absolutely guard against evil effects at a séance?*
- (4) *What are "guides" or "controls," and in what respect do they differ from ordinary spirits?*
- (5) *Why are sobriquets used instead of bonâ fide names by these controls?*
- (6) *Do you hold that a real Spiritualist can be a real Christian in heart and life at one and the same time?*
- (7) *What beneficial result can be obtained by humanity by means of Spiritualism?*
- (8) *Has Spiritualism anything in common with sorcery and witchcraft?*
- (9) *In what way may it be said to be a re—ligion?*
- (10) *Why do the spirits perform such (it seems to me) meaningless antics, why do they not do something definite? For example, How much better it would be if they talked about the world from which they come instead of people's private affairs, or told us of a remedy for cholera instead of breaking windows and frightening people as they are said to do in haunted houses.*

Answer.

(1) The first essential for an inquirer into Spiritualism coming quite new to the subject in beginning his investigations is to gain a general view of the whole question. He should, if possible, obtain an introduction to some experienced Spiritualist; if he knows no one to whom he can personally apply, application should be made to the Experimental Research Section of the London Spiritualist Alliance, 16, Craven-street, Strand, the President of which will do his best to put the applicant into personal communication with some expert residing in the inquirer's immediate neighbourhood. This done, the expert will no doubt seek a personal interview, and ascertain the particular bias of the inquirer, that is, whether he is interested in Spiritualism from a scientific or a religious aspect, or both; and give suitable advice and instruction. The inquirer should, as I have said, first seek to obtain a general view of the whole subject before making experiments. This is best attained by a carefully selected and graduated course of reading. The first book to be read should, I think, be Gregory's "Animal Magnetism;" and then should follow in succession, Sargent's "Planchette; or, the Despair of Science," Wallace's "Miracles and Modern Spiritualism," Crookes' "Researches in Spiritualism," Zöllner's "Transcendental Physics," "M. A. (Oxon's)" "Psychography" and "Spirit Identity," Sargent's "Scientific Basis of Spiritualism," and, last but not least, Mr. Watt's "Spiritualism: Some Difficulties with Suggestions." These works deal mainly with the scientific aspect of Spiritualism. If the inquirer is interested in the subject from its religious side, there should be added "M.A. (Oxon's)" "Higher Aspects," Farmer's "New Basis of Belief in Immortality," and "M.A. (Oxon's)" "Spirit Teachings." The inquirer would also do well to read "LIGHT" regularly. In its pages he would find much useful information and would be kept *au courant* with the general progress of the movement. These books, if the inquirer is a member of the London Spiritualist Alliance, can be obtained from the library of that Society, or if he desires to purchase them they can be procured from the Psychological Press. After this course of reading the inquirer would be in a better position than would otherwise be the case, to witness some of the phenomena. His mind would be disabused of some popular misconceptions, and he would certainly be saved from many of the pitfalls which beset investigators, arising in the main from defective knowledge.

The first step in the second stage of the inquiry is, if possible, to witness some experiments in mesmerism. This would practically illustrate the facts recorded by Gregory, and would at all events be a most suitable introduction to Spiritual

phenomena. Before the inquirer can understand the action of disembodied upon embodied mind, he should witness the influence of embodied mind upon embodied mind. The next step should be taken by the inquirer under the direction of an expert. He should, if possible, form a private family circle of his own. The phenomena would at first be of an elementary character, gradually developing in force and quality. I have been somewhat surprised of late at the success which has attended such circles; I believe they are more often successful than otherwise, but the results have not hitherto come prominently before the public. At several private circles I have started lately phenomena have occurred at the first or second sitting, but at others, the conditions not being so favourable, many attempts have been made before success has crowned the effort. The constitution of such circles, and the conditions under which they should be conducted, will best be understood if explained by an expert. This seems to me the best course an investigator can take in his preliminary investigation.

WITHIN THE VEIL.

[The following words by H. L. D'Arcy Jaxone have been set to sweetly pathetic music by Theo. Bonheur. It is published by Morley and Co., in two keys, E flat (D to E flat), and F (E to F). Price 2s. nett. May be had also of the Psychological Press, 16, Craven-street, Strand.]

Between life's folded leaves, our faded flowers lie;
Though woven in the sheaves, the reapers bear on high;
For when the silent shade steals over life's short tale,
Our flowers only fade to bloom within the veil.

Out of darkness into light, still in view though lost to sight,
Watching with us through the night, ever near, yet far away;
Just beyond life's sunset skies, o'er the shadowland they rise,
Leading us to Paradise, hour by hour, and day by day.

We watched them bud and bloom, beneath a summer's sky;
We lived in their perfume, ne'er dreaming they could die—
Too soon the wings of night closed o'er Time's little tale;
They live within the light, we linger in the veil.

Out of darkness into light, &c.

DIRECT SPIRIT WRITING.

[A friend informs us that the following verses, in direct spirit writing, were given to him on Christmas morning. He believes them to be original, that is, composed for the occasion. If any of our readers know that they were not so, he would be glad to be informed of the fact. That the writing was *direct* he has no doubt whatever.]

"Christmas."

It is not always when the sun is shining,
It is not always when the air is warm
And sweet with roses and white lilies twining,
That love can have the greatest power to charm;

But when the sun falls and the tempest rises,
And not a flower is left nor bird to sing,
But when the world is dark; then love suffices
And by the wintry hearth is crownèd King.

T. T. L.

ANSWERS TO CORRESPONDENTS.

SPECIAL NOTICE.—The Editor of "LIGHT" cannot, save in exceptional cases, undertake to answer correspondence through the post. All inquiries reaching this office not later than Wednesday morning, will, as far as practicable, be answered in the ensuing number of "LIGHT."

G. W.—Your letter to the Hon. Roden Noel has been forwarded. You omitted, however, to stamp it.

THOS. FOX.—There is no book specially dealing with the subject you name. You will, however, find many cases recorded in the columns of this paper. Why not become a regular subscriber?

I BELIEVE that for every active mind, in its own direction, there is a thought waking every morning—a new thought; that every day brings new instruction and facility, that even in dreams of the night we are helped forward.—EMERSON.

WHAT a power in the world Spiritualism would hold to-day—what a solid front it would present—if Spiritualists would only cease their bickerings and obey the "new commandment," which said unto the world, "that ye love one another."—*Golden Gate.*

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RECORDS OF PSYCHICAL PHENOMENA.

(Continued from page 623.)

[In this column will be given from time to time such accounts of psychical phenomena as seem to be worthy of permanent record. Beyond the general classification indicated, no attempt at tabulation will at present be made; that work will follow in due course. In furtherance of this object we shall be pleased to receive from our readers brief reports of phenomena subject to two conditions (1) That a colourless statement of facts without comment is given; and (2) that communications are accompanied by the names and addresses of those concerned, not necessarily for publication, though we should naturally prefer to be at liberty to publish them. Amongst the phenomena referred to may be mentioned:—

- | | |
|---|---|
| A.—Mesmerism. | M.—Rappings, Knockings, and Stone Throwings. |
| B.—Trance. | N.—The Spirit Voice and Clair-audience. |
| C.—Clairvoyance. | O.—Psychography. |
| D.—Thought-reading. | P.—Automatic Writing. |
| E.—Prescience, Previsional and Coincidental Dreams. | Q.—Movement of Material Objects without Physical Contact. |
| F.—Apparitions. | R.—Speaking and Writing in Tongues. |
| G.—The Human "Double." | S.—Miscellaneous Phenomena. |
| H.—Presence at a Distance. | T.—Coincidences. |
| I.—Haunted Houses. | |
| K.—Spirit Identity. | |
| L.—Materialised Spirit Forms. | |

Friends having had experience of any of these phenomena will be doing us a service if they will report them to us, giving—

- (1) The names and addresses of the persons concerned.
- (2) The circumstances under which the phenomena took place.
- (3) A brief account of the occurrence.

Letters should be addressed to the Editor of "LIGHT," 16 Craven-street, Charing Cross.]

CLASS O.—PSYCHOGRAPHY.

Until last November I had no practical acquaintance with any of the facts upon which the theory of modern Spiritualism is founded. My mind was colourless as to any logical belief, or disbelief, in the matter. But I shared the prevailing prejudice against it, a prejudice strengthened, probably, in my case, by the habit of thought engendered by the study of exact science (so-called).* I confess, however, that I had been staggered by the weight of testimony in favour of the theory. One day last November, I paid a visit to Mr. Eglinton, in company with three old and very intimate friends, to gain our first experience of psychography; and I am compelled to admit that what we then saw was to my mind more astounding in its novelty and revelation of possibilities of existence than any single phenomenon in the whole range of physical science has hitherto been.

Perhaps, as a new comer in this field of inquiry, a detailed account of the sitting may be of interest, if not of value, the more so as the experiments were conducted with rigid precaution and watchfulness. It must be said, however, that we did not think it well to follow, in any particular, the example of Professor Lankester, in his well-known interview with Mr. Slade.

Neither my friends nor myself had spoken to Mr. Eglinton before. He was an entire stranger to us. We took with us a new, hinged, double slate, purchased for the occasion. We sat round a small square table, without a cloth on it, in broad daylight. I examined the table thoroughly, turning it upside down. It had four legs and no drawer, and no concealed cavity. It was a very ordinary table. Mr. Eglinton sat opposite to me, two friends on my right and one on my left. The latter held Mr. Eglinton's left hand crossed over on the table. All our hands were joined in succession, left to right; but the friend on my extreme right placed both his hands on the right hand of his left hand neighbour. I will now detail some of the experiments made.

First Experiment.—Taking one of Mr. Eglinton's new slates, an ordinary school slate, I privately scratched upon its surface in one corner two minute Greek letters, not noticeable unless searched for. (I may add here that I brought that slate away with me.) I then took a small piece of slate pencil, a fragment from a cedar stick, I think, about one-sixth of an inch long. It had four rectangular sides and two square ends, consequently eight corners. I examined these corners, and finding them all perfect but one, I sliced off that corner and the extreme one opposite to it, leaving six good points. Assuring ourselves that the slate was free from writing on both sides, I placed the pencil fragment upon the slate. Sitting as I have

* Science, which simply means accurate knowledge, is always exact as far as it is science. The adjective should be transferred to our knowledge of the science, which knowledge may be profound or slight, exact or inexact.

described, Mr. Eglinton then took the slate by one corner between the finger and thumb of his free right hand, and held it underneath the table, close to the edge and underside. At Mr. Eglinton's request I now put aloud an unpremeditated question, viz.: "*What parish is this?*" I watched Mr. Eglinton narrowly, and my friends watched. The table was so small that I raised my foot to within a few inches of the slate, and moved it about. Presently we heard the sound of writing, followed by three little taps apparently coming from the slate. Mr. Eglinton withdrew the slate, holding it carefully horizontally (with the object of not disturbing the pencil which it carried), and handed it to me over the table. He had held the slate throughout by one corner only, his left hand being held by my friend as explained. Upon the upper side of the slate, close to the edge nearest to me and therefore *farthest from Mr. Eglinton*, we found written very legibly in letters facing me and *upside down to Mr. Eglinton*, the word "*Marylebone*." The pencil fragment was close to the final letter e. I examined it and found one of the six corners which I had left good, distinctly worn off but not much, one word only having been written. The slate also was the one that I had marked. This experiment proved that the answer could not have been in any way prepared, because the question was not put until everything was in position, and it could not have been foreseen.

Second Experiment.—Retiring from the table I wrote privately on the same slate the question "*Whom did I last accompany to Charlton?*" I am certain that no one but myself knew what I had written, for I reversed the slate and laid it flat upon the table. Mr. Eglinton drew it along after I had placed the pencil fragment upon it, and held it as before. Shortly the writing came and three taps. I found written "*We do not know because there is no one to tell us. Where is Charlton?*" In this experiment a relevant answer was given by an unseen agent to a question of which the medium was in entire ignorance. According to Dr. Hartmann's theory "*mediumistic nerve force*," and thought-reading (or else clairvoyance of my written question) operated simultaneously here.

Third Experiment.—Sitting as at first, my friends placed inside the double slate which they had brought three fragments of, respectively, blue, yellow, and red chalk pencils. The slate having been closed, one of my friends requested aloud that a certain number might be written in blue; another named a number to be written in yellow; and the third a number to be written in red. *The numbers named were written in the closed slate, in the colours named as requested, with the single failure of 17 being written instead of 18.*

In this experiment the "*mediumistic nerve force*" must have had the power of distinguishing different colours in the dark space between the slates!

Fourth Experiment.—I will first premise that at the commencement of our sitting the question, "*Are you, X, present?*" &c., had been written, and the answer came to the effect, "*No; but he may be later on.*"

I now put a verbal question respecting some one else. Two clean slates of the same size were held together in this instance by Mr. Eglinton at one corner, while my friend on my left held the opposite corner, Mr. Eglinton's left hand reaching over the slates and grasping my friend's left, which held them. The slates were held in full view, on a level with the table and near the edge. Writing was now heard proceeding with great rapidity. Mr. Eglinton detached his left hand for a moment from my friend's left, when the sound of writing instantly ceased. He replaced his hand and the sound instantly recommenced. He detached again. The sound stopped. He replaced again, and the sound went on. The exact coincidence of the action of his hand with the cessation and recommencement of the sound was most certain and precise. The pace of the writing was extraordinary. The ear told us that it was very rapid, and the time occupied proved it to be so. When the three taps came I took the slates, which had never been out of our sight. The lower one was covered with writing, and I particularly noticed the fact of the pencil fragment lying upon it at the end of the last word, and I drew the attention of the others to this circumstance. The writing commenced at the top of the slate, continued to the bottom, and finished in one line up the side. It seemed to be an answer to the original question about X, and purported to be from X himself.

It is noteworthy that in one of the experiments with our hinged slate, the writing was audibly produced inside, *as it lay upon the table*, Mr. Eglinton merely holding one corner and my friend the other.

In these experiments imposture was absolutely precluded. I have witnessed some of the most marvellous feats of prestidigitateurs and conjurers, but they have no common ground with the phenomena just described. They are of a different class. What conjurer will allow you to overhaul the whole of his apparatus, while he sits upon a chair from which he does not move until the performance is over? What conjurer will allow you to take any precautions you choose against fraud, and even dispense with all apparatus whatever excepting what you yourself bring with you? There is no prestidigitation, for the medium is motionless, his hands being secured while the writing is being produced with great rapidity.

I have confined my narration chiefly to the fact of intelligent answers to questions being written under abnormal conditions, for we had no absolute proof of the identity of the individual professing to communicate with us. In the message, however, purporting to be from X, the Christian names of three of us were correctly written or abbreviated, *one name being written in the familiar spelling which X was accustomed to employ when alive*, not the spelling which a stranger, even if he knew the name, would be at all likely to adopt.

In the minuteness of the foregoing account I have an object. The facts are so astounding and difficult of acceptance, and so few persons, comparatively, have the opportunity of witnessing them, that it seems desirable that those who are so favoured should give literal accounts of their experiences. Multiplication of *bona fide* testimony, independent and accurate, is required, until the mass of such evidence becomes irresistible. I cannot agree with those who affirm that nothing but actual experience can ever convince the mind of the reality and genuineness of these phenomena. I believe the facts will shortly become established as such with the general public. Until that happens no satisfactory advance beyond the facts can be made. Even Dr. von Hartmann erects his elaborate structure of theory upon a foundation which may, for all he knows, vanish in a moment. He cannot, he says, vouch for the facts upon which his theory rests.

With the object named I append my name and address, and remain, sir, faithfully yours,

GEO. S. CARR, M.A. (Cantab).

3, Endsleigh-gardens, N.W.

I testify to the accuracy of the above account, having been a joint witness with Mr. Carr of the events narrated.

5, Rectory-grove, Clapham, S.W. LEICESTER SAINSBURY.

DUPOTET'S "MAGIC UNVEILED."

This remarkable work, published upwards of thirty years ago, has never received the attention at the hands of English Spiritualists which it indubitably deserves. This, no doubt, is due to the absence of an English translation, and also to the prohibitive price of the original French edition, which was sold at £4 per copy. We are pleased to be able to announce the speedy issue of an English translation, full particulars of which will be found in our advertisement columns. We regard this book as second only in importance to Gregory's "*Animal Magnetism*." Dupotet treated his subject from a somewhat different yet equally practical point of view, and despite the somewhat ornate style in which the author wrote—a style which, though eminently characteristic of the French language and people, is yet hardly in accordance with the genius of the English tongue—there is much of value to the student of occult science in this volume. It has been translated by a lady who, besides being a gifted French scholar, is a deep student of Spiritual phenomena, and Mr. J. S. Farmer has consented to edit and, where necessary, annotate the text. In view of this, Mr. Farmer desires to inform subscribers to "*Present Day Problems*," that he has definitely decided to postpone the publication of the latter volume for a time. Moreover, experience during the past two years has considerably modified the views held by him with regard to many of the mysteries of Spiritualism, and he feels that the time has not yet come when he can speak authoritatively concerning them. He is now engaged in further investigation, and hopes that at no distant date he will be able to publish "*Present Day Problems*." Meanwhile will the few subscribers to this volume kindly intimate to the Psychological Press whether they wish their subscription returned or transferred to "*Magic Unveiled*," the price of the two volumes being identical?

THE measure of the love of God is love without measure.
—FRANCIS SALES.

CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

Von Hartmann, &c.

To the Editor of "LIGHT."

SIR,—Mr. Haughton asks me what I conceive Von Hartmann's motive to have been for not attending séances. The question is answered by Hartmann himself, though I am unable to see that the absence of an answer would have in the least justified Mr. Haughton's imputations. The avowed and primary object of the pamphlet is to demand official investigation on the strength of *existing* evidence, which the author distinctly states to be a cumulative case establishing, in his own opinion, the existence of forces which science has not recognised. Had he stopped there, it is safe to say that no Spiritualist would have dreamed of imputing to him "ignoble" and "selfish" conduct for not going out of his way to add to testimony which he thought already sufficient for his purpose. On the contrary, the honesty and courage of his recognition would have been acknowledged and applauded. But as he goes on to confute (as he thinks) the Spiritistic view of the facts, his want of personal experience is not only treated as a disqualification for the interpretative function of a philosopher (which is arguable), but is made the ground for a charge of cowardice, which is both unfair and ridiculous.

Now, if Mr. Haughton will attentively peruse pages 22 and 23 of the reprint he will see Hartmann's express statement of the reason why he thinks it better and safer that a philosophic student of these phenomena should not be engaged in the personal investigation of them, but should accept "the material of fact" from scientific witnesses. That is "motive" number one. The author further urges, as a reason for officially appointed and paid commissions of research, the great expenditure of time and money required, which only persons with exceptional means and leisure can afford. It may be presumed or inferred that he was not himself well able to make these sacrifices of time and money. Moreover, Mr. Haughton is mistaken in speaking of Germany as a "land of séances." There are private circles there, as here, no doubt; but the want of available mediums has long been a complaint in Germany; Zöllner, Hellenbach, and Du Prel having all gained most of their experience with American and English mediums, sometimes at a considerable expense.

Mr. Haughton considers that his opinion of philosophical Pessimism, as a "despair of the universe," is sufficient excuse for applying such an epithet as "low-thoughted" to such a man as Hartmann. He may not think it an answer to say that on the same ground the epithet would be as applicable to Gotama Buddha; but I am content to make no other.

I ought to have limited my own dissent from Hartmann's theory of "transferred hallucinations," and my concurrence with Mr. Haughton's criticism, to the case of baseless hallucinations transferred from one person to another, especially at "materialisation" séances. In the passages to which Mr. Haughton applies the term "jargon," Hartmann was not dealing with such cases, but with the foreseeing and farseeing of true clairvoyance. I was careful to point out, in a note on p. 76 of the reprint, that the term "transfer of hallucinations" is here used in a peculiar sense, seeing that the truth of the vision (of distant or future facts) is fully admitted. But clearly it is the account of the junction of individuals in the unity of the Absolute, permitting the interchange of consciousness in the way, and under the conditions, described at page 76, that Mr. Haughton calls "jargon." Now I have a personal interest in resenting that term. For more than three years ago I put forward in the *Psychological Review* an explanation of clairvoyance, similar in principle, though without the "Unconscious." I may, perhaps, be permitted to quote from that article ("Soul Substance," November, 1882): "The unity of the world-consciousness is maintained through its whole system of distributed or individualised points, which are but its localisations. Hence the *rapport* of all the individuals among themselves, which is phenomenally manifest in 'clear' seeing and 'far' seeing, when the individual, in certain states of abstraction, ceases to be such, and rising to or in the total consciousness, can survey a wider field, or a more distant point, and even carry back the experience thus gained to its proper locality or brain. These phenomenal hints should help

to relieve us of the apprehension that 'absorption,' or departure from the individual state, must mean privation of consciousness." I hope I shall be pardoned for putting my "jargon" alongside of Hartmann's, as the ideas are substantially the same, and I am at not all sure that the view opposed to Hartmann's by Mr. Noel (at pp. 555, 556 of "LIGHT") is essentially different.

Of Slade, Mr. Haughton observes now, "he escaped on a technical point." True, but it is not for us to assume that had the technical point failed, he would not have escaped upon the merits. It was in order to make possible a rehearing on the merits that Slade's advisers preferred an appeal to the Sessions to having a case of law stated by the magistrate for the High Court. A very important question would have been raised at the Middlesex Sessions as to the admissibility of general evidence for the defence. This has not yet been decided, owing to Serjeant Ballantyne's success upon the formal question. And so other substantial questions were left unheard owing to my own success in disputing the jurisdiction of the Queen's Bench Division on the application for a *mandamus* to the Justices of Middlesex to rehear the case.

C. C. M.

Professor Barrett on "Spiritualism."

To the Editor of "LIGHT."

SIR,—I have been reading with interest, in Wednesday's *Eastern Daily Press*, a report of an admirable lecture which Professor Barrett gave in Norwich on Tuesday evening last, on "Thought-Reading." Mr. Barrett showed very clearly the difference between "thought-reading" proper, or, as he would call it, "thought-transference"; and the thought-reading of Mr. Irving Bishop and Mr. C. Stuart Cumberland, which he ascribed to the observation of certain minute muscular indications given unconsciously by the "subject." But Mr. Barrett is reported to have gone on to say:—

This was how ninety-nine-hundredths of what passed for thought-reading was accomplished, and muscular emotions were accountable for nine-tenths of the so-called Spiritualism.

In years gone by I have had some very pleasant conversation and correspondence with Professor Barrett, and have certainly been induced to believe that, whatever he might think on some kindred matters, he was at all events a Spiritualist, pure and simple. If I, and others who have looked upon him in the same light, have been wrong, it is well that we should know it; and I trust that he will kindly give us the information through the medium of your columns. But even in that case I fail to see why he should apparently go out of his way to cast a gratuitous slur upon "the so-called Spiritualism"—except it be a fact, as many Spiritualists have come to believe, but as I have hitherto been very reluctant to think, that this is but a part of the *rôle* which some of the leading members of the Society for Psychical Research have decided to play.

I still hope, however, that Professor Barrett will be able to tell us that he has been incorrectly reported. It would be a great pity that any groundless suspicions in regard to the attitude of the Society for Psychical Research towards Spiritualism should be encouraged by a reporter's misapprehensions.—Yours truly,

E. DAWSON ROGERS.

Rose Villa, Church End, Finchley.

December 31st, 1885.

THE proportion of suicides in all civilised countries depends upon two elements—physical conditions and mental conditions! The harder the present life, and the less hope people have of any life in the future, the greater the number of suicides. No doubt some Spiritualists have killed themselves, as have some orthodox Christians, but these are quite exceptional cases. There is a distinct disease, called suicidal mania, which may be found in animals and even in insects. And considering the conditions of great masses of human beings about us the wonder is that they consent to remain in them at all.

ONCE for all, it should be understood that good medium does not necessarily mean good man or good woman, any more than good actor, good singer, good runner, or cricketer does. The organisation which gives the peculiar condition of mediumship does not necessarily make its possessor honest or wise any more than does a musical ear, or an eye for form and colour. Men of the highest genius in literature and art have been dishonest and immoral. Religion, or its profession, is no guarantee of honesty or morality. Some of the most eminent "divines" on both sides of the Atlantic have managed to make great scandals—but there is nothing new in that. Abraham, Lot; David, Solomon, priests, bishops, and popes have done far worse things than were ever attributed to spiritual mediums, who, if sinners at all, have been very mild ones in comparison.

All Communications to be addressed to
THE EDITOR OF "LIGHT,"
16, CRAVEN STREET,
CHARING CROSS, S.W.

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NOTICE TO THE PUBLIC.

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TO SUBSCRIBERS.

We have recently sent out a number of unpaid accounts, asking for a prompt remittance. In a great many cases there has been no response, and we mention the matter here in order to urge our friends to remit at once and thus save us the trouble of renewed applications.

Light :

SATURDAY, JANUARY 2ND, 1886.

1886.

Before this issue of "LIGHT" is in the hands of its readers the joy-bells will have rung in another year of that portion of duration which we call "Time," as distinguished from Eternity. At such a season it seems well to remind Spiritualists of some things connected with our belief and our duty, which we are but too ready to forget.

The bells that ring in the New Year can bring satisfaction to those only who look for progress of some sort in the period of time just opening out; for all others the bells, however sweet their jangle, can be but as the knell of lost opportunities. And to us Spiritualists the question comes with profound seriousness: Do we meet the new year with the hope which ought to be ours?

This question can be answered affirmatively in so far only as we have in the past abrogated all selfish views and aims in the search after truth, and as we determine that for the future self must go, at whatever cost.

If there be anything in the doctrine of the religious teachers of all time, when that doctrine is pure and commends itself to us, it is the inculcation of the principle of absolute unselfishness, of that altruism which alone can strike the chords which vibrate through the ages. So, we Spiritualists, who know that this world is but the shadow of another which is real, are bound by that very knowledge to forego and throw aside all smallnesses;—smallnesses important only to those to whom this present state of things is the be-all and end-all of existence.

Surely we are too ready to consider selfishness as the exclusive characteristic of those who wrapt in the comfort of their material surroundings will part with none of that comfort for the benefit of their fellows. Is the man who, in the great fight for truth, the truth which will make all men free, asserts that his way and his alone is right—is such a man one whit better, nay, is he not far worse, than the man of petty greed, who blocks up a lovely glen, or wild heathery moor, for the benefit of his own ungenerous personality? The one worries the flesh, but the other would bind the spirit to the wheels of his own, perhaps not too well made, chariot, and drag it along the dusty and tortuous road which he himself has formed.

This is not an appeal of the order which the season is supposed to bring, no carol of meaningless words, no cry of

"peace" and "goodwill" where there is neither; but the earnest prayer of one Spiritualist to another, that in the year dawning upon us we may forget self, the self which has done so much to hinder our progress; which has kept us in the swaddling clothes of spiritual babyhood, when we ought to be covering ourselves with the panoply of men ready to wrestle with those "principalities and powers," with that "spiritual wickedness in high places," into the hands of which we but too often play when self is valued more than truth.

Let us then, brothers, in this year of grace, 1886, resolve to sink all our differences, and, by the crucifixion of self, win a more perfect salvation.

THE COLLAPSE OF KOOT HOOMI.

"We regard her [Madame Blavatsky] neither as the mouth-piece of hidden seers, nor as a mere vulgar adventuress. We think that she has achieved a title to permanent remembrance as one of the most accomplished, ingenious, and interesting impostors in history." Such in brief is the report of the Committee appointed by the Society for Psychical Research to investigate phenomena connected with the Theosophical Society.

A full report of the inquiry, extending over 200 pp. of the last part of the *Proceedings*,* has just been issued. After carefully weighing all the evidence before them, the Committee unanimously arrived at the following conclusions.

(1) That of the letters put forward by Madame Coulomb, all those, at least, which the Committee have had the opportunity of themselves examining, and of submitting to the judgment of experts, are undoubtedly written by Madame Blavatsky; and suffice to prove that she has been engaged in a long-continued combination with other persons to produce by ordinary means a series of apparent marvels for the support of the Theosophic movement.

(2) That, in particular, the shrine at Adyar, through which letters purporting to come from Mahatmas were received, was elaborately arranged with a view to the secret insertion of letters and other objects through a sliding panel at the back, and regularly used for this purpose by Madame Blavatsky or her agents.

(3) That there is consequently a very strong general presumption that all the marvellous narratives put forward as evidence of the existence and occult power of the Mahatmas are to be explained as due either (a) to deliberate deception carried out by or at the instigation of Madame Blavatsky, or (b) to spontaneous illusion, or hallucination, or unconscious misrepresentation or invention on the part of the witnesses.

(4) That after examining Mr. Hodgson's report of the results of his personal inquiries, they are of opinion that the testimony to these marvels is in no case sufficient, taking amount and character together, to resist the force of the general presumption above mentioned.

There can, we think, be little reasonable doubt that the conclusion at which the Committee has arrived is a just one. In saying this we do not by any means rely solely on the present report. Before the Society for Psychical Research entered on the inquiry it was our painful duty to point out many discrepancies and weak points in the claims of Theosophy, tending to impugn Madame Blavatsky's good faith. No explanation was ever given, and after the lapse of a reasonable period we declined to continue the discussion until these doubtful matters were cleared up. The most notorious of the published incidents of this nature was what is known as the "Kiddle affair," but this was not the only question which required a plain answer from the leaders of the Theosophical Society. We had other very damaging evidence in reserve and which even yet has not been made public. The genesis of the Society in New York was dubious, and the methods adopted to gain adherents were extremely underhand. All that, however, may

* *Proceedings of the Society for Psychical Research*, Part IX., December, 1885. Price 4s. 6d. London: Trübner and Co. May also be obtained of the Psychological Press, 16, Craven-street, Strand.

pass now, and it suffices to place on record the fact that Spiritualists took the initiative in exposing a monstrous fraud. The report of the Society for Psychical Research makes no mention of that circumstance.

The case therefore stands as we have indicated. The attitude taken by Spiritualists with regard to Theosophical phenomena seems now to be justified by the logic of events. In these columns, at least, we have always claimed that the evidence for the facts recorded by Mr. Sinnett and others was exceedingly weak; that theoretical assertions based on mere authority, that authority being totally inaccessible, would not suffice; and moreover that this weakness as regards both the facts and the theories of Theosophy, coupled with the knowledge we possessed as to plagiarism, and underhand dealing on the part of one of the principal exponents, as well as the inconsistency of both in view of the experimental knowledge of Spiritualists—these grounds, we considered, were sufficient to justify Spiritualists in regarding the Theosophical brief as at least weak. It now turns out to be worthless—rotten to the core.

The Committee "cannot discover sufficient evidence for the occurrence of any 'occult phenomena,' whatever in connection with the Theosophical Society." We do not wonder at this, although, to tell the truth, the methods of the court of law amply sufficed for the circumstances: the special capacity and ability to deal with the things of spirit was not essential for the first stages of the inquiry. We are inclined, however, to regard Mr. Allan Hume's position as nearer to the truth. He thinks that, despite all the frauds perpetrated, there have been genuine phenomena, and that though "of a low order, Madame [Blavatsky] really had and has Occultists of considerable though limited powers behind her; that Koot Hoomi is a real entity, but by no means the powerful and godlike being he has been painted, and that he has had some share, directly or indirectly, in the production of the K. H. letters." If for "Occultists" and "Koot Hoomi" is read "spirits" we are in substantial agreement with this verdict.

This explanation alone will cover all the facts of the case. By seeking an unworthy notoriety, by her habits of life, and lastly, but not least, by seeking to supplement her genuine gifts, Madame Blavatsky probably attracted spirits of a low order, who are unscrupulous in their dealings with mankind, and ever ready, within certain limits, in return for the vampire life they lead, to do the will of their victim. There is a basis of truth even in the old superstition of selling one's soul to the devil.

MR. CECIL HUSK has removed to 29, South-grove, Peckham Rye, S.E., at which address he holds séances every Sunday evening at eight for Spiritualists only.

THE Editor requires a copy of the first volume of this journal to complete his reference file. If any of our readers have a spare copy will they kindly communicate with this office?

AUSTRIAN POST OFFICE ORDER.—We have again received a foreign P.O.O., this time from Austria, with no advice. We must really beg of our subscribers, for their own protection as well as our convenience, always to advise the despatch of money.—A great many mistakes arise from the omission to do this.

In the December number of *Psychische Studien* Dr. G. C. Wittig gives a German translation of the greater part of the translator's preface to the English reprint of Hartmann's "Spiritism." It is announced that a Russian translation of "Der Spiritismus" is being prepared for the *Rebus*, the editor, M. Aksakow, intending to deal with the pamphlet thoroughly from the Spiritualistic point of view.

COMMENDED in warm words by Dr. Maclagan, Bishop of Liehfield, is a book published by Messrs. Wells, Gardner, Darton, and Co., entitled, "Our Friends in Paradise; or, Sanctorum Dulcis Memoria." It is the antithesis of a birthday-book, being intended as a record of the departed. "We live too little," the author argues, "in the fellowship of the dead, who are more truly living than are we ourselves, for they have laid aside all that is mortal. Their departure from us is only another and a higher regeneration. The day of their death is a day of birth; and this is truly a Birthday-book."

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For 1886.

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As will be seen, our list stands still. The amount at present is far from sufficient, but we are tired of begging and therefore say no more. Our patience, and our power of persuasion, are alike exhausted.

Remittances may be sent either to Mr. E. Dawson Rogers, Ros Villa, Church End, Finchley, N., or to Mr. M. Theobald, 62, Granville Park, Lewisham, S.E.

THE Editor of "LIGHT" has, in preparation, a series of articles dealing with the history of periodical and other literature of Spiritualism in this country. His materials prior to 1860 are somewhat scanty, and he will be obliged if any reader, having copies of periodicals and pamphlets dealing with the subject, either for or against, will kindly lend them to him for a time. He specially desires to obtain copies of pamphlets which were published before the date named.

PHASES OF MATERIALIZATION.

A CHAPTER OF RESEARCH
IN THE
OBJECTIVE PHENOMENA OF SPIRITUALISM.

By "M. A. (OXON.)"

(Continued from page 628, Vol. V.)

With the same medium Mr. Hensleigh Wedgwood reports another test. He was taken by Mr. Wedgwood into a room and stripped of all his clothes. Dressed in a dressing-gown of Mr. Wedgwood's, with a pair of slippers on his feet, he was led by Captain James and Mr. Wedgwood into the séance-room, and placed behind a curtain hung across a corner of the room. He had nothing white about him, but almost immediately after he had been placed in the cabinet, something white was displayed, and later, a figure in white drapery appeared. Then Abdullah, a "familiar" of the medium's—came out, dressed in a long, white gown, with short sleeves, turban, and jewel on his breast. He shook hands with all. Afterwards, a much smaller and slighter figure, about four feet five inches high, with the dark skin of an Indian, came to the opening, and was closely inspected.

It is difficult to see how, in the presence of careful observers thoroughly familiar with the phenomena they were observing, such precautions as Messrs. Wedgwood and James adopted could be rendered nugatory by any trick.

One of the mediums who were subjected to a prolonged course of careful testing by such observers as Mr. Barkas, of Newcastle-on-Tyne, and Mr. Adshead, of Belper—to say nothing of others whose names, distinguished in a way that would carry weight in any company, I am not at liberty to make public—was the late Miss Wood, of Newcastle. She was a member of the Newcastle Spiritual Evidence Society at its formation in 1872, and, very soon after, discovered mediumistic powers. Mr. Barkas thus describes the development of Miss Wood and Miss Fairlamb:—

"When experiments for materialization were tried in 1874, it was found that spectral forms of human faces and hands presented themselves at the opening of the cabinet in which the mediums were enclosed; and eventually, after much investigation and considerable sacrifice of time and patience, fully developed human forms, having the appearance of men, and women, and children, walked from the cabinet, and in various ways—by speech, motions, touch, &c.—made themselves palpable to the audience. The preliminary materializations took place in the presence of a general and promiscuous audience" [which apparently retarded the manifestations]. "In order to meet this objection, private séances were organised in private houses of well-known gentlemen. . . . Rigid, but friendly tests of many kinds were tried, and the result was that materialisations took place . . . [the evidence for which] nothing could resist or gainsay."

Mr. Adshead, in a pamphlet entitled "Miss Wood in Derbyshire," describes a series of seven séances with varying results. The fourth and sixth were absolutely complete in the way of tests. The medium was tied and sealed in the chair inside of the cage which was used as a cabinet, the door of which was securely screwed up from without. The following are abbreviated notes of what occurred:—

On the former occasion (February 1st, 1877) while the company were joining hands and singing, "the curtains divided and a white-robed form was seen behind. . . . Much quicker than on a former occasion the form of 'Benny' stepped from behind the curtains. The upper portion of the robe was thrown back, so that the face, notably the dark beard and whiskers, was distinctly seen. With a firmer step and swifter motion than he had yet seen manifested, the four walked across the floor. . . . 'Benny' gave Mr. Smedley a grip that made him wince. . . . After 'Benny' retired 'Pocha,' making an effort, managed for a moment to show herself . . . At the closing of the séance the cage-door was screwed up and the medium in the chair entranced, the tapes uncut and the seals unbroken."

"At the sixth séance, on February 3rd,* with same tests as before, a figure emerged from behind the curtains. Taller considerably than the medium, her snowy white garments hung about her person with an infinite grace. . . . The spirit seemed to possess much more power and confidence than on her former visit [when the door was six inches ajar]. Going almost at once to where her niece sat, she laid her hand upon her head and kissed her. . . . The upper portion of her robe was thrown back displaying an arm, long, well formed, and white as marble."

On February 17th, 1877, the medium being within the cabinet and being sealed to the chair. A large circle. One hour was spent in talking, &c. "Something white, about as large as a man's head was seen to be lying on the floor. It so remained for a minute or two, then the bulk increased but indefinite in shape. . . . When it attained about eighteen inches in height, gradually drew away from the cabinet until those who sat near could see completely round it. . . . Close to the table and within a few inches of where I sat, something like development was observed; dividing lines appeared, shading off into what might be the rudiments of a robe. . . . It continued to rise and broaden . . . as a flower opening its petals to the sun, until 'Benny' stood before us perfect and complete. . . . Mr. Smedley took his hand, which he says was larger than his own and double the size of the medium's. . . . As his robes stood out strongly relieved by the dark background, we were all able to note distinctly, inch by inch, the lessening of the form until there lay on the floor what appeared to be a piece of white material about as large as a pocket-handkerchief; and eventually that disappeared, but in that form it certainly did not pass into the cabinet, for Mr. Smedley . . . affirms that not a single particle of the white substance he had been looking at passed behind the curtain. Then 'Pocha' paid her farewell visit. She was very lively, her movements were free and unconstrained, so that we could better judge of her appearance and build than ever. At my request she came and kissed my hand. . . . At the conclusion of the séance the medium was found in the cabinet entranced, and as firmly secured as when we left her."

It is worth noting that whereas most mediums obtain their best phenomena in the presence of a few congenial observers, Miss Wood preferred a large circle. For instance, we have a record† on February 15th, 1877, of a circle of twenty-two, with very successful manifestations. In some cases even more persons were present, and it is instructive to observe the varying success that attended the altered conditions. The time passed before anything was seen was usually about an hour, and singing was urgently demanded. In the two séances when the severest tests were exacted, and the conclusions arrived at were absolute, more than an hour intervened before anything occurred. Hands were joined when the best phenomena took place; and this precaution was insisted on by the unseen managers as much when the severest tests were in force as when (for instance) the cabinet door was left six inches ajar.

Miss Wood was repeatedly subjected to the test of being dressed entirely in dark clothes, her own clothing having been entirely removed. A séance is recorded‡ at the house of Mrs. Ford, when eighteen persons were present. Not only was Miss Wood thus re-clothed in dark garments, but she was carefully tied in her chair by tapes stitched round her wrists and secured to the chair on which she was placed behind the curtain. An hour and a-half passed in singing and conversation. Then there came forth a form robed in white. She remained in the room for a considerable time, and then retired with a manifestly faltering step, as though the process of dematerialization had already commenced.

(To be continued.)

MENTAL SYMPATHY.—There was such congeniality of mind between General Custer and his wife, that once when the General returned home from a prolonged absence, on his saying "I must get a book that I have marked for you," she said, "And I must show you one that I have during my quiet hours marked for you." They turned out to be copies of the same work, the same passages, almost without exception, being marked by each for the reading of the other.—*Mind in Nature.*

* Medium, March 9th, 1877.

† Medium and Daybreak, March 23rd, 1877.

‡ Medium and Daybreak, March 23rd, 1877.

SUMMARY OF THE SPIRITUALIST PRESS AT HOME AND ABROAD.

Medium (London, December 25th).

The editor's summary of the work of the year, "1885. In retrospect and anticipation," is couched in terms of "rejoicing, regret, and thankfulness" whilst he is full of hope for the future. We agree with him in thinking that "never has Spiritualism made greater or more substantial headway than in the year now closed." Only those behind the scenes can gauge the full measure of its progress, and the world would be astonished were the names of some who are now concerning themselves with the things of spirit revealed to the public gaze. A sudden rush of "respectability" would, however, prove a great evil.—Speaking of the use and abuse of spiritual gifts, Mr. Burns strikes a true key note when he says that the chief essential for successful inquiry is the *spirit* in which these matters are approached. The truth should be sought in the spirit of truth. We are glad to find that here he is in substantial agreement with ourselves.—We cannot, however, altogether follow our contemporary when he says "Spiritualism must assume a religious position. While it refrains from doing so it is simply feeding these sects. And in its new steps it must avoid the Christian lines." Our own view is that the anti-Christian attitude adopted by the *Medium* is altogether wrong, arising probably from an inability to distinguish between "things that differ"—between the spiritual truth embodied in Christ's teaching, and the misconceptions and misinterpretations of the Master's professed followers. While we think that no alliance should be sought by Spiritualists as a body with any individual sect, we should also regard any attempt to form a separate body as a fatal mistake. The basis of religious union amongst Spiritualists—whenever that question comes within the range of practical polity—must be broad and catholic. For that reason they must stand outside all sects—strictly unsectarian. Their aim should be in the direction of Universal Religious (not merely orthodox "Christian" for that is too narrow) Unity. We believe that Spiritualism will yet prove a valuable ally of those who are working to this end; that by reason of the simplicity of its truths, its practical knowledge, and above all its Divine direction, it will ultimately become a lasting bond of union not only between the various sections of the Christian Church, but also between the latter and the great so-called "heathen" faiths. Taking the three cardinal doctrines of all religions, and by reversing the hitherto universal canon of criticism, seeking for points of agreement rather than points of difference, Spiritualists will find themselves in substantial agreement with many of their fellow men of every faith. They will recognise that in all creeds there is an underlying unity of purpose and similarity of doctrine to be traced; that God has sent His teachers unto every age, to every clime, and to every race of men; that they have each unfolded as much of truth and righteousness as human hearts were ready to receive. Coincident with this attitude to the great so-called heathen systems the hand of fellowship should be extended to those who share with many of us a common Christian faith. Here, then, is where we differ from the *Medium*. It is well that Spiritualists *individually* should feed the sects as thereby they become a leavening power, enforcing a liberality and breadth of thought in quarters not otherwise accessible to such influences. Already much has been done in this direction, but the genius of Spiritualism, unconsciously though it may be and has been exercised, will not cease to influence modern life and thought until it has revived spiritual truth in existing churches, and rendered possible the dream of Universal Religious Unity.—An account of how a burglary was prevented by spirits is given by M. T. We wish a little concern in this respect had been shown with regard to the recent robbery at our offices.—Articles on "The Antiquity of the Mexicans," "The Shaker Organisation in England," and Psychometry complete the *Medium's* weekly bill of fare.

Banner of Light (Boston, December 12th, 1885).

The *Banner* is now in its fifty-eighth half-yearly volume, and shows no signs of hauling down the colours which it has manfully fought under for so long a period. Though not exactly in agreement with its views respecting the protection of mediums through "thick and thin," we have always appreciated the motive underlying its policy. Still, when a so-called medium has been detected red-handed in fraudulent practices, we do not think feelings of charity or compassion should weigh against duty to the public. Deceit of this kind may be forgiven, but

great care should be exercised in publishing further records of phenomena observed through such an one.—The present number contains the opening chapters of a novelette by Miss Shelhamer—the medium of the *Banner Circle*—entitled, "After Many Days." This lady, whose style is forcible as well as graceful, has previously published other stories in which spirit phenomena and teaching form the ground-work.—In the States, as here in England, the question of the better protection of mediums is coming to the front. It is a matter which must be fairly met sooner or later—and the sooner the better. The present state of affairs is almost as grave a scandal as were the methods in vogue at dark public circles a few years ago. Spiritualists swept away a plague spot in that respect; they will soon have to deal with the anomaly in question if they have the welfare of the movement at heart. A leader on "Mediumship" is to the point in this respect.—The "Message Department" is as prominent as ever—at once a wonder and a mystery. The usual reports of meetings, correspondence, &c., show increased activity amongst those Transatlantic Spiritualists for whom the *Banner* acts as an exponent.

The Golden Gate (San Francisco, December 5th).

This journal is at once the latest and one of the best additions to American Spiritual Journals. Its rôle is that of a kind of public opinion in matters Spiritualistic. Our own columns, amongst others, are freely drawn upon; there is, however, much original matter of value and interest. Professor Buchanan details the progress of Spiritualism on the Pacific coast, especially in regard to newspaper enterprise. He cogently remarks, "it is a discreditable fact that Spiritualists are not always aware of their duty or willing to perform it in the way of sustaining the Press." Alas! that such should be the case, and that the reproach is equally applicable to English Spiritualists.—Under the title of "Unsolved Problems" the editor discusses the causes, and meaning of untruthful and unreliable communications. It is contended that from them a valuable lesson of self-reliance may be learned. "Who does not see that if the spirits were permitted to plan our worldly affairs we should soon become the mere inutilities of fate, limp and purposeless as the rag that flutters in the wind? Certain it is that man should never surrender his own reason to the keeping of another." Sound advice that, and especially in reference to Spiritualism. Even the anomalies of spirit communion, however, speak forcibly of the wisdom of the unseen directors of the New Reformation.—There are three mediums in Frisco for direct writing—Mrs. Reid, Mrs. Francis, and Mr. F. Evans. In the presence of Mrs. Francis the pencil may be seen gliding over the slate, guided by unseen hands. The general tone of the *Golden Gate* is beyond all praise. We wish there were more such journals connected with Spiritualism.

Religio-Philosophical Journal (Chicago, December 2nd).

Our old friend the *Religio* comes regularly to hand. We regret to see that its indefatigable editor—Colonel Bundy—is laid low on a sick couch. He has our heartiest wishes for a speedy restoration to health. There is no worker in America who can be less conveniently spared out of harness than the editor of the *Journal*.—Dr. Purdon, whose name is well-known to many of our readers, contributes a valuable paper on "Original Psychical Research," in the course of which he narrates some experiments with the Misses Cook—a trio of excellent private medium, one of whom, Florence, is now better known as Mrs. Corner. Dr. Purdon narrates some curious instances of the derangement of colour vision observed in these mediums.—The Rev. G. C. Cressy, minister of the Independent Congregational Church, Bangor, discourses on "The Attitude of Reason and Christianity to Spiritualism." He holds that the verdict of reason on the present claims of Spiritualism is that there is nothing irrational in them. "It is a question not of philosophy, but of experience; not of theory but of fact." As regards the attitude of Christianity he claims that the Spiritual theory offers an explanation of the Resurrection which, with one exception—the disappearance of Christ's body—corresponds to all the real and supposed facts of the case; and while it deprives it of its distinctive miraculous aspect, vitiates none of its moral features, and renders its testimony to immortality tenfold stronger because it makes it not a unique, isolated event, but a single striking illustration of a destiny which awaits us all. The whole sermon is well worth careful perusal.—For the rest the *Journal's* contents are fully up to the average.

MODERN SPIRITUALISM.

(AN INTERVIEW WITH MR. EGLINTON.)

(From *St. Stephen's Review*.)

Twelve months ago in the pages of *St. Stephen's Review* there appeared an article on Spiritualism, which at the time attracted a considerable amount of attention, and produced a long and interesting correspondence. I was particularly struck with the frank and fearless way people of attainments and position plunged into the fray in support of the theory that the dead revisit these earthly scenes and hold communion with the living, and from that time forth have never missed the opportunity, when occasion offered, to glean some definite facts from those who profess to be earnest believers in what the majority of mankind ridicule. One of the first statements I had made to me was to the effect that there were genuine Spiritualists and sham Spiritualists, *i.e.*, that there were those who sought to obtain a precarious, dodging livelihood by holding séances, at which tambourines went playing around perilously near the crania of the sitters; and there were others who were seekers after truth, and who were as ready to ruthlessly expose humbug as they were to embrace a creed which offers very substantial advantages to those who feel that they may experience some difficulty in passing the crystal bar of Eden if their conformity with certain specified *sine quâ non*s as laid down in the New Testament is an absolute necessity. Now came the puzzle, *viz.*, to find who were the genuine Spiritualists. And here let me point out that there are difficulties in the path. One does not know where to look for the genus without guidance. Spiritualism is too much of a close borough. Such a revolutionising religion, if it can be investigated *ab ovo*, should be preached at the street corner. Why should Charles Bradlaugh shout himself hoarse in a lecture hall twice every Sunday, howling the terrible doctrine of eternal annihilation, without some counterblast which appeals to the reason and imagination far more than the dreary wilderness conjured up by the junior member for Northampton? However, after a busy summer had glided by all too fast, I last September had the pleasure of making the acquaintance of that singularly talented woman Florence Marryat (Mrs. Colonel Lean). I was not long in learning from her own lips the fact that she was an acknowledged Spiritualist, and that she moreover possessed the mediumistic power to an astonishing degree.

Frequently during our business interviews (for we are closely allied in a literary venture) Miss Marryat would tell me the strangest things, which, although they did not in the slightest degree convince me, yet made me more and more anxious to witness some of the phenomena. Last Friday week, having had occasion to call at Miss Marryat's private residence very late in the evening, and while preparing, after a brief interview, to come away, I myself broached the subject, and pointed out that the paper she edited (*Once a Week*) had of late shown too much tendency to drift into stories concerning the unseen world. Miss Marryat, in reply, said, "I know you are a sceptic; but come, here are my husband, myself, and you; let us sit down and try to obtain a manifestation."

We did so in the bright brilliance of a three-light chandelier, and the immediate result was more than surprising; for not only did the table, an ordinary chess table, reply intelligently by certain defined movements to questions I put to it, but it decidedly answered some queries of mine, which neither Miss Marryat, her husband, nor, indeed, any one outside certain members of my own family circle could have known. This will be by some attributed to thought-reading, or what Mr. Stuart Cumberland and Mr. Labouchere unite in calling muscle-reading. That may be quite possible, when one is aware beforehand of what the correct answers to the questions asked should be; but when a question is asked, and a reply is given, the correctness of which can only be ascertained *afterwards*, the muscle or thought reading theories fall completely to the ground.

Astounded and mystified by the several phenomena which I witnessed in Miss Marryat's drawing-room, I, as one who sought the truth and was willing to be convinced, asked for some further evidence—something which should prove beyond question that there was a presence other than human which produced these phenomena, and Miss Marryat very obligingly volunteered to introduce me to Mr. William Eglinton, who is probably the best known medium of modern times.

I will be as precise as possible in the facts I am about to narrate, since I know they will be eagerly scanned by many thousands who are as incredulous as I was six months ago, and

I therefore advisedly go more into detail than I otherwise should.

I went to this séance with Miss Marryat on Friday evening last, about 5.30 p.m.

1. Prepared to expose humbug.
2. Prepared to keep my wits and faculties perfectly clear.
3. Prepared to take nothing on trust.

Mr. Eglinton, who lives in Nottingham-place, Marylebone-road, is an intelligent-looking young gentleman with a very remarkable forehead, and eyes whose dreaminess impresses one instantly. He was extremely polite, and as his time was, I could see by the signs of business scattered around, very much taken up, he suggested in a mild deprecatory way that the interview should be as brief as was consistent with conviction.

Unfortunately, space precludes my going into every particular, but I may say results were obtained in the shape of writing on an ordinary slate several times; and then he produced a lock-up slate which consists of a case containing a slate, the case being fastened with a patent lock and key on the principle of a private ledger in a merchant's office. I was requested to write a question on one side of the slate, and to do it without Mr. Eglinton, or indeed any one seeing it, the question to be addressed to some deceased relative or friend. I did this. I asked a question of one who was my most intimate friend between the years 1867 and 1883, when he died. I then, as directed, dropped in a minute portion of slate pencil, locked the slate, and it was placed on the table; Mr. Eglinton rested one hand on it, and with the other joined hands with us. The moment he did this, as indeed had happened before, his face bore traces of terrible agony, he shook and trembled like an aspen, and his contortions were horrible; presently the scratching of a pencil was distinctly heard, and in a few seconds ceased. I then unlocked the slate, and found a coherent answer had been indited.

Had this fact been all it would have been very wonderful, but it would not have sufficed to convince me. When, however, I solemnly asseverate that the handwriting was that of my dead friend, I think no one will blame me if I begin to waver. After this experience, Miss Marryat had a letter written by her deceased daughter, which was chiefly remarkable from the fact that counting from the time that the pencil began scratching the message to the time it ended not more than fifteen seconds elapsed. Yet I challenge the fastest writer in England to scribble the following, which is a transcript of the letter in question, in five times the time occupied by whoever wrote it on Mr. Eglinton's slate:—

"It gives me such unalloyed pleasure to come to you and write in this manner, because its very strength must help convince you that I am near you. We all throng around to-day, Powles and the dear little ones whose lives were never matured in your sphere. The golden sunshine which is yours and Father Frank's must never be dimmed by a cloud of darkness. Tell your friend how much better this truth will make him, how much it will explain all that is difficult in life, how much it helps gain the certainty that death is only a transition. With tender love and kisses to you and all, your own,

"FLORENCE."

The table on which this took place was an ordinary deal table, the room a well-lighted back parlour on the ground floor. There were no accessories, and certainly there was no collusion, so far as human eye could see. The slate was in each case marked by myself, and on its return to my hand the mark was found and noted carefully.

Men of all shades of belief flock to Mr. Eglinton's house. Men of science, statesmen, barristers, stockbrokers, literary folk, all consult him. M. Tissot, the celebrated French painter, produced the remarkable picture of his dead affianced from a sketch taken at one of Mr. Eglinton's séances. Perhaps, "Twixt Two Worlds," the forthcoming biography of this noted Spiritualist, may throw some light upon the state of being into which all of us are cast when the breath leaves this worthless integument of clay. Perhaps some one who reads this will be able to solve my puzzle; if so, the editor will cheerfully accord him space. Anyhow, until Mr. Maskelyne is prepared to walk into a room with a friend of his own and give me a similar experience in the shape of a handwriting which I know belongs to no living man, I shall cease to speak of Spiritualism save with respect.

EDGAR LEE.

THE best preparation for the future is the present well seen to, the last duty done.

THE EXPERIMENTAL RESEARCH SECTION

OF THE

LONDON SPIRITUALIST ALLIANCE

Has been established with the object primarily of—

Promoting systematic research by experts, including (a) the encouragement of exact methods of inquiry; (b) the accurate recording of observed facts; (c) the regulation of admission to and the graduation of circles, so as to afford a complete and progressive course of investigation and instruction; (d) the more careful treatment of mediums, and (e) the publication in the Spiritualist Press of carefully tabulated results.

And secondarily of—

Assisting inquiry into Spiritualism either by (a) directing inquirers, where necessary, in a preliminary course of reading; (b) advising in the formation of private family circles; or (c) where practicable furnishing introductions to already organised circles.

Members of the London Spiritualist Alliance are eligible for election to the Experimental Research Section. The minimum subscription to this section is £1 ls. per annum, payable in January for the current year, but it is hoped that persons interested in the extension of research will contribute to a special fund for that purpose.

The members of the Research Section are divided into four grades, viz. :—

1. CIRCLES OF EXPERTS,
2. ELEMENTARY CIRCLES OF INVESTIGATORS,
3. INQUIRERS,
- all under the direction of
4. A CENTRAL COMMITTEE OF CONTROL.

Circles of Experts will study, at their own discretion and opportunity, special groups of phenomena. They will especially direct attention to the means of securing the best conditions of observation. Their experiments will be such as could not safely be made in a less harmonious circle, or by less experienced persons. They will so experiment as to throw light on perplexing problems, and generally to add to our now scanty store of knowledge as to the methods employed by the invisible operators, the results of whose action we are all more or less acquainted with, but of whose methods of operation we know almost nothing.

Inquirers into Spiritualism, upon becoming members of the Research Section, will, if desired, be introduced to some Expert who will give the necessary advice and guidance; will direct their reading, if required; will give help in difficulty, and generally act as Mentor and sponsor to them, until, in due time, they become fit to take their place in an elementary Circle of Investigators. As circumstances allow, inquirers will be drafted into such a circle, or if it be preferred they will be advised and directed in the formation of a private circle.

GENERAL RULES.

All groups of circles of whatever degree are subject absolutely to the direction and governance of a Central Committee of Control. The names of all who desire to take part in these circles will be submitted to that Committee, and the election will be by ballot. Great care will be exercised in the selection of suitable persons, and their arrangement in circles so composed as to secure the utmost possible harmony. These circles will meet, each at its own convenience, in private houses for the most part, and their proceedings will be strictly private. They will be conducted by an Expert Director chosen by the members and approved by the Central Committee of Control. Accurate minutes of all proceedings will be kept by a Recorder; and these minutes, verified at the opening of each meeting, will be submitted at stated intervals to the Committee of Control, who alone will decide as to their publication. No publication will be permissible without the sanction of the Committee; and from its decision there will be no appeal. Each member of the various circles will pledge himself to keep all proceedings strictly private until authority is given for publication. The names of the persons who constitute a particular circle need be known only to themselves and to the Committee of Control.

PLEDGES REQUIRED.

Those who wish to take part in this work will be invited to pledge themselves

1. To an ungrudging assistance, within reasonable bounds, to any fellow member who may be assigned to them for guidance.
2. To sink absolutely any private or personal feelings that may in any way be thought likely to interfere with the perfect harmony that must characterise an inquiry of this nature if success is to be attained; or that may be at variance with the spirit in which alone this investigation can be profitably undertaken.
3. To obey, and submit to the reasonable control, of the Central Committee of Control, which is charged with the administration of this plan, and to preserve a faithful reticence as to any results obtained in any circle, until the records are published by order of that Committee.

No expression of opinion as to theories which may be held to account for observed facts, or acceptance of any special form of belief, is sought from any member. The Central Committee of Control, however, regards psychological facts from a Spiritualist point of view, though it is by no means bound down to any special theory, and may, indeed, receive and canvass any that may be proposed; and the Spiritualist Alliance, as its name implies, is, as a body, professedly Spiritualistic.

CENTRAL COMMITTEE OF CONTROL.

The constitution of this body, together with other details explanatory of the general scheme of work, will be found in the pamphlet entitled, "Spiritualism at Home and Abroad." Persons wishing to join the Experimental Research Section are requested, if already members of the London Spiritualist Alliance, to apply to the President, 16, Craven-street, Charing Cross, S.W., who will enter into further communication with them on the subject. If not members of the Alliance, application for such membership should first be made to the Hon. Sec. at the same address. On election, the new member of the Alliance will be eligible for admission, if approved by the Central Committee of Control, to the Experimental Research Section.

ADVICE TO INQUIRERS.

The Conduct of Circles.—By "M.A. (Oxon)."

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct séances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament, and preferably of the female sex, the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential, and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such a trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful séance.

The first indications of success usually are a cold breeze passing over the hands, with involuntary twitchings of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over, but not in contact with, it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly, Try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

The following are a few books which will prove of service to the inquirer. They can be obtained by members from the Library of the London Spiritualist Alliance, or they may be purchased of the Psychological Press (see advt. pages), 16, Craven-street, Strand, W.C. :—Animal Magnetism (*Wm. Gregory*); Miracles and Modern Spiritualism (*A. R. Wallace*); Researches in Spiritualism (*W. Crookes*); From Matter to Spirit (*De Morgan*); The Debateable Land (*Dale Owen*); Footfalls on the Boundary of Another World (*Dale Owen*); Planchette (*Epes Sargent*); Proof Palpable of Immortality; The Scientific Basis of Spiritualism (*Epes Sargent*); Report of the Dialectical Society; Zöllner's Transcendental Physics (*Translated by C. C. Massey, 2nd Ed.*); Psychography ("M.A., Oxon."); Spirit Identity ("M.A., Oxon."); Higher Aspects of Spiritualism ("M.A., Oxon."); Judge Edmonds' Letters and Tracts; Primitive Christianity and Spiritualism (*Crowell*); New Basis of Belief in Immortality (*Parmer*); Hints for the Evidences of Spiritualism (*M.P.*); Theosophy and the Higher Life (*Dr. G. Wyld*); Mechanism of Man, 2 vols. (*Mr. Serjeant Cox*); Startling Facts in Modern Spiritualism (*N. Wolfe*); Arcana of Spiritualism (*Tuttle*); Spirit Teachings ("M.A., Oxon."); The Use of Spiritualism (*S. C. Hall*); Spiritualism at Home (*Morell Theobald*); Pioneers of the Spiritual Reformation (*Howitt Watts*).

These are but a few volumes of a very extensive literature. Not counting pamphlets and tracts, upwards of 2,000 volumes on the phenomena and philosophy of Spiritualism have been published since its advent. It is therefore manifestly impossible to do more than allude to the fact here.

WHAT IS SAID OF PSYCHICAL PHENOMENA.

PROFESSORS TORNEBOM AND EDLAND, THE SWEDISH PHYSICISTS.—“Only those deny the reality of spirit phenomena who have never examined them, but profound study alone can explain them. We do not know where we may be led by the discovery of the cause of these, as it seems, trivial occurrences, or to what new spheres of Nature's kingdom they may open the way; but that they will bring forward important results is already made clear to us by the revelations of natural history in all ages.”—*Aftonbladet* (Stockholm), October 30th, 1879.

BARON CARL DU PÉRI (Munich) in *Nord und Sud*.—“One thing is clear; that is, that psychography must be ascribed to a transcendental origin. We shall find: (1) That the hypothesis of prepared slates is inadmissible. (2) The place on which the writing is found is quite inaccessible to the hands of the medium. In some cases the double slate is securely locked, leaving only room inside for the tiny morsel of slate pencil. (3) That the writing is actually done at the time. (4) That the medium is not writing. (5) The writing must be actually done with the morsel of slate or lead pencil. (6) The writing is done by an intelligent being, since the answers are exactly pertinent to the questions. (7) This being can read, write, and understand the language of human beings, frequently such as is unknown to the medium. (8) It strongly resembles a human being, as well in the degree of its intelligence as in the mistakes sometimes made. These beings are therefore, although invisible, of human nature, or species. It is no use whatever to fight against this proposition. (9) If these beings speak, they do so in human language. (10) If they are asked who they are, they answer that they are beings who have left this world. (11) When these appearances become partly visible, perhaps only their hands, the hands seen are of human form. (12) When these things become entirely visible, they show the human form and countenance. . . . Spiritualism must be investigated by science. I should look upon myself as a coward if I did not openly express my convictions.”

J. H. FICHTE, THE GERMAN PHILOSOPHER AND AUTHOR.—“Notwithstanding my age (83) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent.”

PROFESSOR DE MORGAN, PRESIDENT OF THE MATHEMATICAL SOCIETY OF LONDON.—“I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me.”

DR. ROBERT CHAMBERS.—“I have for many years known that these phenomena are real, as distinguished from impostures; and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and, when fully accepted, revolutionise the whole frame of human opinion on many important matters.”—*Extract from a Letter to A. Russel Wallace*.

PROFESSOR HARR, EMERITUS PROFESSOR OF CHEMISTRY IN THE UNIVERSITY OF PENNSYLVANIA.—“Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months” (this was written in 1858), “had more striking evidences of that agency than those given in the work in question.”

PROFESSOR CHALLIS, THE LATE PLUMERIAN PROFESSOR OF ASTRONOMY AT CAMBRIDGE.—“I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses. . . . In short, the testimony has been so abundant and consentaneous, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up.”—*Clerical Journal*, June, 1862.

PROFESSOR GREGORY, F.R.S.E.—“The essential question is this, What are the proofs of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honourable men, appear to me to render the spiritual hypothesis almost certain. . . . I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging of the truth of the spiritual theory.”

LORD BROUGHAM.—“There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic, manufacturing age? No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest faculties; to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism.”—*Preface by Lord Brougham to 'The Book of Nature'*. By C. O. Groom Napier, F.C.S.

THE LONDON DIALECTICAL COMMITTEE reported: “1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by those present, and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and, by means of a simple code of signals answer questions and spell out coherent communications.”

PROFESSOR BARRETT, F.R.S.E.—“I know and rejoice in the blessing Spiritualism has been to my own faith, and to that of several dear friends of mine. Moreover, I cordially recognise the fact that in bereavement and deep distress numbers have been cheered and consoled by the hope that Spiritualism has set before them. . . . So far from Materialism being true, I do not believe a single person has ever yet lived on this earth who has truly and heartily desired to know if an intelligent and personal existence be possible without our present bodily organism, and has steadily set himself to solve this supreme question with

all the help he can gain from every source,—I say I do not believe any such earnest seeker after truth has ever failed to obtain a clear and definite answer in the affirmative.”

CAMILLE FLAMMARION, THE FRENCH ASTRONOMER, AND MEMBER OF THE ACADEMIE FRANCAISE.—“I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated ‘magnetic,’ ‘sommnambule,’ ‘mediumic,’ and others not yet explained by science to be ‘impossible,’ is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biased by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to.”

CROMWELL F. VARLEY, F.R.S.—“Twenty-five years ago I was a hard-headed unbeliever. . . . Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception.” . . . He then details various phases of the phenomena which had come within the range of his personal experience, and continues: “Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence.”

ALFRED RUSSEL WALLACE, F.G.S.—“My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer.”—*Miracles and Modern Spiritualism*.

DR. LOCKHART ROBERTSON.—“The writer” (i.e., Dr. L. Robertson): “can now no more doubt the physical manifestations of so-called Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground, of which his senses informed him. As stated above, there was no place or chance of any legerdemain, or fraud, in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil.”—From a letter by Dr. Lockhart Robertson, published in the *Dialectical Society's Report on Spiritualism*, p. 24.

NASSAU WILLIAM SENIOR.—“No one can doubt that phenomena like these (Phrenology, Homeopathy, and Mesmerism) deserve to be observed, recorded, and arranged; and whether we call by the name of mesmerism, or by any other name, the science which proposes to do this, is a mere question of nomenclature. Among those who profess, this science there may be careless observers, prejudiced recorders and rash systematisers; their errors and defects may impede the progress of knowledge, but they will not stop it. And we have no doubt that, before the end of this century, the wonders which perplex almost equally those who accept and those who reject modern mesmerism will be distributed into defined classes, and found subject to ascertained laws—in other words, will become the subjects of a science.” These views will prepare us for the following statement, made in the *Spiritual Magazine*, 1864, p. 336: “We have only to add, as a further tribute to the attainments and honours of Mr. Senior, that he was by long inquiry and experience a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended the publication of Mr. Home's recent work by Messrs. Longmans, and he authorised the publication, under initials, of one of the striking incidents there given, which happened to a near and dear member of his family.”

CONJURERS AND PSYCHICAL PHENOMENA.

Mediums, who are the instruments of an external agency, have, more than once, been confronted with conjurers who deceive by sleight of hand; and in the same manner that no man of science who has thoroughly and fairly investigated the phenomena has failed to become convinced of their reality, so no conjurer who has been confronted with the same facts has been able to explain their occurrence by prestidigitation. Houdin, Jacobs, Bellachini, Hermann, Kellar, and others have already confessed their powerlessness to produce under the same conditions what occurs without human intervention in the presence of a medium. We give the testimony of one of them:—

HARRY KELLAR, a distinguished professor of legerdemain, investigated one slate-writing phenomena which occurred in the presence of Mr. Eglinton, at Calcutta, regarding which he said:—

“In conclusion, let me state that after a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form; nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Maskelyne and other conjurers imitate levitation or the floating test could not possibly be done in the room in which we were assembled.”